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Continuing Latin Notes

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IO SATURNALIA!

The American Classical League sends the season's greetings to all its members and friends.

THE ROMAN SATURNALIA

BY GEORGE DEPUE HADZITS

University of Pennsylvania

At the home of Vettius Praetextatus, leaders of the Roman nobility and other gentlemen met at the time of the Saturnalia and spent three days in learned discourse, as we know from Macrobius. As late as the fourth century of our era, the day was not forgotten. It was not a period of carousal for these noble pagans. Instead, innumerable problems of interest to their pagan world were debated, while the Christians of the same era were concerned with perplexities of Christian doctrine and victory. Here we learn that, originally, the Saturnalia were limited to one day, the nineteenth of December, but that after Julius Caesar had added two days to the month, the celebration began on the seventeenth of December, so that confusion existed for a while in people's minds as to whether the seventeenth or the nineteenth was the holy day. Thus the habit arose of celebrating the Saturnalia for three days, the 17th, the 18th, and the 19th, and this custom soon became fixed. The seventeenth, however, was observed as the day of religious exercises, which included a ceremonial and sacrifice at the ancient temple of Saturn in the Roman forum, and a feast which was attended by senators and knights. On this sacred day, it was impious to begin a war, and to inflict punishment upon a transgressor was an offense against religious scruples.

Macrobius' wise men discussed the knotty problem of the origins of the Saturnalia. They knew the conflicting myths that had been told for hundreds of years about Saturn and Janus and they knew that the answer to their questions lay

hid in remote antiquity. But from ancient authors they gleaned the truth that even ever so long ago, in December, all united in a celebration in Saturn's honor, that in the fields all rejoiced in feasting, that master and slave sat down together at this time of merriment and of brief equality between bond and free. Macrobius knew that the earlier period of three days was eventually extended to seven; that wax candles, which had some symbolic significance, were burned, and that images of clay mysteriously figured in the carnival. One day was a holy day, the other days, holidays of great rejoicing.

The number of these days grew, gradually. Although in Augustus' time, the number had been officially fixed at three, that number was increased to four, to five in the time of Caligula, and finally to seven, at some later date.

Although many references to the Saturnalia occur in our authors — sometimes quite casual and incidental — Martial speaks of the festival so frequently that one can certainly catch the spirit of the great occasion and visualize its chief features from his ironic verses alone. While the knights and lordly senators rejoiced in their festive dinner-ropes, while even Domitian assumed freedom's cap, which was symbolic of the license of the season, while slaves shook the dice-box and gambled without fear of an aedile's persecution, everyone rejoiced in the exchange of gifts. Umber's gifts to Martial did not please the poet: note-books, tooth-picks, sponges, a table-cloth, a wine-cup, beans, olives, wine, figs, and plums made a grand total burden borne ostentatiously by eight slaves, while Martial would have much preferred the silver that a single slave might have brought him. Martial humorously congratulates a lawyer-friend whose clients had heaped upon him gifts spuriously sufficient in amount to make him a man of wealth: a half peck of meal, and the same amount of beans, three half pounds of frankincense and a like weight of pepper, sausages from Lucania, a sow's paunch from Falerii, a flagon of Syrian wine, figs from Libya, onions, shell-fish, and cheese were his portion. Martial's whips for his slaves were to be locked up for five days, while a patrician friend doffed his formal toga for a like space of time. During the festive days of the scythe-bearing old man Saturn, Martial proclaimed his freedom from labored verse and maintained his right to drink till he had acquired the power of fifteen poets. Gifts flew about in every direction, so that Martial sends a friend a present of his verses with a quasi-solemn sermon on the evils of giving gifts that are all too like fish-hooks, to win the giver a greater return. At another time, Martial laments the fact that he had received no presents during the Saturnalia: the boys have returned to school, the drunken gamester implores the mercy of the magistrate, the Saturnalia have ended—*Saturnalia transiere tota*—but for Martial no gift from Galla! Martial will know what to do when the next Saturnalia arrive. In later verses, Martial

speaks of seven days of celebration. He hails Nerva's accession with joy: "All ye stern Catos and Fabricii, all ye censors of morals, flee; my verses exclaim 'Io Saturnalia!' and we are at liberty under thy rule."

Seneca moralizes on the license of the Saturnalia; the Stoic could and would! It is the month of December and everyone is given over to merrymaking; everything resounds with general preparation. The Saturnalia have come. "Once upon a time December was a month, but now it is a whole year" expresses the solemn grief of another preacher whom Seneca quotes. The great question was what should be done—whether to dine in gayer fashion as the patrician did, to follow the liberty-capped throng, to yield to the spirit of the moment when the whole mob let itself go in pleasure, or to keep holiday without extravagance. As you might surmise, Seneca advocates restraint—which was eminently proper for one in his high position—though remaining "dry and sober" meant loss of all the fun.

The historian, Suetonius, gives us glimpses of the celebration of the Saturnalia at the imperial court. Augustus, it was said, entered into the hilarity of the occasion, giving gifts of clothing, of gold and silver coins, but, also gifts of rough cloth of goat's hair, sponges, pokers, and tongs—gifts that had at least a double meaning. Augustus suspended *iudicia publica* during the three days of celebration. He also conducted lotteries at which guests bid without knowing what they were buying. Caligula gave largesses to the people; he gave togas to men and scarfs to women and children; he gave banquets and made a permanent addition to the public gaiety, adding a fifth day that was called "Iuvenalis." Claudius confirmed this edict. Among the Saturnalia gifts he received from his paternal uncle were included some gold coins but also *sigillaria*—a gift that mortified the young Claudius. Those little images were of doubtful origin and meaning. A street in Rome bore this name, and it was in a book-shop of this street (or in this quarter of the city) that Aulus Gellius, as he tells us, found an old copy, in an excellent state of preservation, of the *Annals* of Quintus Fabius Pictor. The name of the street would seem to mean the "Street of Images," and we can conclude, I think, that the *sigilla* or *sigillaria*, the little images of the Saturnalia, were made and sold there. They had, it seems, some obscure religious significance.

In a secluded chamber of his Laurentine villa, Pliny felt himself far removed from the rest of his home and there he found particular pleasure during the feast of the Saturnalia; while the rest of the house rang with the mirth of his slaves, he did not interrupt their festivities and they did not interfere with his studies—which gives us a charming picture of the friendly relations that might exist between master and slaves. Pliny playfully rebukes his friend Tacitus, whom he calls his "Master," for summoning him "back to school," while Pliny wished to prolong his Saturnalia holiday.

Tacitus tells the gruesome tale of a celebration of the Saturnalia in the palace of Nero. The emperor's resentment against Britannicus, who was then fourteen years of age, was well-known. During the festival of the Saturnalia, Nero and his associates drew lots to determine who should be the mock king of the mock court—a proceeding that had for long been a part of the private celebration of this festival. In his well-known sketch Lucian reminds us that the "king" might give fantastic orders to others which they were bound to obey. The lot fell to Nero, who ordered Britannicus to rise and sing, expecting the young man to become an object of laughter. Britannicus, however, sang a song that hinted at his expulsion from his father's throne, thus arousing compassion in an audience not inclined to dissimulation at this late hour of extravagant drinking. Britannicus paid a heavy price for his boldness, for his poisoning and death soon followed. Comedy turned to tragedy.

Livy is authority for the statement that the shrine of Saturn was dedicated in 497 B.C. and that the festival of the Saturnalia was established then. *Saturnalia institutus festus dies*. The festival may have existed long before—no one knows its origin. Even if this is the date of its establishment as a state-festival farmers long before may have observed the holiday at the time of the winter-solstice, when, agricultural labors completed, the rustic population enjoyed a gay harvest-home. Livy also tells us of an important change which he thought was instituted in the year 217 B.C.: a *lectisternium* was ordered, for which the senators prepared the couch; a great banquet was decreed. The *lectisternium* was a couch for images of gods; it was a Greek innovation, which may have been introduced at this time. More important is Livy's statement: *Per urbem Saturnalia diem ac noctem clamata, populusque cum diem festum habere ac servare in perpetuum iussus*. Forever and ever! Naïve faith of pagan worshippers! "Io Saturnalia!" is no longer heard; the temple of Saturn stands a silent ruin.

Like Martial and Pliny, Catullus refers to the exchange of literary productions as gifts at the Saturnalia. "Great gods! what a portentous and accursed book" Calvus, a skilled advocate but "the worst of poets," had sent Catullus to kill him off on that best of days, *optimo dierum*. With humorous exaggeration Catullus threatens dreadful retaliation.

We must summon as witness that best-beloved of Latin poets, the kindly Horace, who at the Saturnalia granted his slave, Davus, permission to speak his mind. His lecture on virtue was almost more than Horace could endure. At another time, Horace had fled from the city to his Sabine farm, conspicuously *sobrius* while Rome had her annual holiday. But, at times, in the company of his slaves, freed from labor, he religiously observed the holy day with the regular sacrifice of a pig.

The Italic god Saturnus gathered unto himself Greek legends. In time these obscured the original nature of the god of the farmers who, we believe, worshipped him solely as a god who guarded the sowing of the seed. King Saturn was thought to have reigned during a Golden Age, when peace prevailed and plenty was provided by a bounteous earth. Tibullus and Vergil glorified Saturn as the Greek exile who arrived in Latium and established in Hesperia that brief mythical era of peace on earth and good will to men. To crown the god, a halo of romance and of poetry was woven, as imagination fondly dwelt upon perfection of ancient days and men.

O BETHLEHEM

"O Little Town of Bethlehem"

Translated by the late Margaret A. Older

Austin High School, Chicago

O Bethlehem in collibus
Quam tacite dormis,
Et spectant alta sidera
De caeruleis caelis!
Sed in obscuris vicis
Tu hodie tenes,
Aeterna luce fulgente,
Annorum omnes spes!

Nam Iesus Christus natus est,
Et laeti angeli
Infantum sanctum mirantur
Dum dormiunt populi.
O stellae, conclamate
Nostrum Redemptorem,
Atque laudes Deo Regi,
Mortalibus pacem!

IN TERRA PAX

A Christmas Play for the Classical Club

By LILLIAN B. LAWLER
Hunter College

Personae

Quintus Caecilius, *adolescens*
Caecilia, *puella, Quinti soror*
Voces Angelorum

(The scene is in Judea, on the outskirts of Bethlehem. We are in a sumptuous peristyle, or garden, within the walls of the home of a Roman official. It is night, and at first we can see nothing. Then we see a lantern moving through the garden, and Quintus Caecilius enters. He is swathed in a long brown cloak.)

Quintus. Eheu! (He sinks down on a marble bench at the left, and places the lantern beside him. Enter Caecilia. She, too, wears a heavy cloak and carries a lantern.)

Caecilia. Frater!

Quintus. Caecilia! Quid agis?

Caecilia. Quid agis tu? Te audiui et ad te veni.

Quintus. Non dormire poteram.

Caecilia. Neque ego. Cur autem huc advenisti?

Quintus. Gratum mihi est peristylum.

Caecilia. Et mihi. Nonne autem times?

Quintus. Cur?

Caecilia. Servus hic heri (*yesterday*) mortuus est—topiarius (*the gardener*).

Quintus. Mortuos non timeo. Vivos timeo. (Caecilia puts her lantern on a table to the right, and sits down on a low chair facing her brother.)

Caecilia. De inimicis patris cogitas.

Quintus. Ita. Inimici patris sunt fortissimi.

Caecilia. Pater autem est bonus, modestus, insignis. Eum falso accusant.

Quintus. Id scio, id tu scis; scitne autem Augustus?

Caecilia. Nonne sunt testimonia, testes?

Quintus. Fuerunt tabulae. Amissae sunt.

Caecilia. Amissae? Cur pater eas non quaerit?

Quintus. Quaesivimus—ego et pater. Spes nulla est. (The Angels begin to sing "Gloria!" far away in the distance. Their voices are scarcely audible.)

Caecilia. Quid audio?

Quintus. Nihil audio ego.

Caecilia. Quales erant illae tabulae?

Quintus. Graves. Monstrabant patrem nostrum esse bonum, inimicos esse malos.

Caecilia. Frater! Mira lux est in caelo!

Quintus. Lux? Ubi? (They both get up to see. A faint glow begins to be visible in the sky. It grows brighter, and its rays fall on a patch of newly-dug earth in the garden, near Quintus.)

Caecilia. Supra Bethlehem est lux. Estne luna?

Quintus. Luna non est. Stella est—magna stella.

Caecilia. Pulchra est.

Quintus. Ecce! (He points to the ground, where the light shows the patch of newly-dug earth.)

Caecilia. Quid est?

Quintus. Quis hoc egit? (He begins to poke in the soft earth. Caecilia brings her lantern from the table, and holds it near him. Quintus digs eagerly, with his hands. At last he pulls out two wax tablets, bound with cord, but with the seals broken.)

Caecilia. Quid invenisti?

Quintus. Caecilia! Tabulae sunt!

Caecilia. Illae graves, quas pater quaerit?

Quintus. Ita, ita! Ipsae sunt!

Caecilia. Sed quo modo—?

Quintus. Ille servus erat malus. Fortasse inimici patris ei pecuniam dederant. Servus tabulas rapuerat et celaverat.

Tum—servus mortuus est, subito. Patri autem salus nunc datur. (The light glows all through the garden now.)

Caecilia. Haec est laeta nox!

Voces Angelorum (Very softly). Gloria in altissimis Deo—

Quintus. Laeta, et felix!

Voces Angelorum. Et in terra pax—

Caecilia. Frater! Voces certe audio! Dei cantant in caelo!

Voces Angelorum. Hominibus bonae voluntatis.

Quintus. Non sunt dei in Iudaea. Dei sunt in Italia. Ventum audis.

Caecilia. Ventumne?

Quintus. Ita. Omen est. Omnia bene erunt. Veni! Ad patrem propero.

Caecilia. Venio. (They go out, taking the lanterns and the tablets with them. As they go, Caecilia looks up at the sky wonderingly.)

Voces Angelorum (More loudly). Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.

Finis

THE CHRISTMAS STORY IN LATIN

Luke II, 8-20, inclusive, from the Vulgate

Et pastores erant in regione eadem vigilantes et custodientes vigilias noctis supra gregem suum. Et ecce angelus Domini stetit iuxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno. Et dixit illis angelus: Nolite timere; ecce enim evangelizo vobis gaudium magnum, quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: Invenietis infantem pannis involutum, et positum in praesepio. Et subito facta est cum angelo multitudo militiae caelestis laudantium Deum, et dicentium: Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.

Et factum est, ut discesserunt ab eis angeli in caelum, pastores loquebantur ad invicem: Transeamus usque Bethlehem, et videamus hoc verbum, quod factum est, quod Dominus ostendit nobis. Et venerunt festinantes: et invenerunt Mariam et Ioseph, et infantem positum in praesepio. Videntes autem cognoverunt de verbo, quod dictum erat illis de puero hoc. Et omnes qui audierunt mirati sunt et de his quae dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba haec, conferens in corde suo. Et reversi sunt pastores, glorificantes et laudantes Deum in omnibus quae audierant et viderant, sicut dictum est ad illos.

A CHRISTMAS CARD

In response to many requests, the American Classical League is this year offering for sale an attractive Christmas card with envelope. The price is 35 cents for 6, 60 cents for 12. On the outside of the cream colored folder is the scene from the Appian Way illustrated on the first page of this issue. The inside has a Roman salutation, "Io Saturnalia," and a line for the signature.

A NEW BULLETIN

From its inception, the Service Bureau has been a cooperative enterprise. Teachers have sent in materials and methods which they have found useful, and others have profited by these contributions. In line with the traditions of the Bureau, a new publication is being planned—a bulletin devoted to the most workable teaching devices that Latin teachers have been able to discover. Teachers are urged to send in their favorite and tried methods for possible inclusion in this bulletin. "What you have used and found successful may be just the remedy for a problem which another teacher is trying to solve."—D.P.L.

THE CREDO OF A TEACHER OF THE CLASSICS

The following toast was proposed by Professor LaRue Van Hook of Columbia University at the dinner in connection with the annual meeting of the Classical Association of the Atlantic States held in New York, April 30, 1937:

Mr. Chairman, Fellow-members of the C.A.A.S., *convivae aut symdeipnontes*. On behalf of the New York Classical Club, of which I have the honor this year of being President, and as representative of Columbia University, I greet this large assembly.

These occasions are of great value to us, as teachers and lovers of the classics, as sources of inspiration as well as of information. In number and in noise we may not be able to rival, let us say, a political convention, of which the words of Horace might be used "a horde of Corybants clashing shrill bronze in empty fury," but we do form a congenial and enthusiastic band, not unloved, I hope, by the Muses. I wish now to read to you a few sentences in which I shall try to express my *credo* relative to the teaching of the classics.

The word culture is now being used in strange and curious ways, but real culture is inculcated and fostered by no agencies in education more genuinely and more generously than by Latin and Greek properly studied and properly taught. For thereby spiritual riches and priceless knowledge are gained by those who are qualified to win them.

My plea, then, is that on such an occasion as this we rededicate ourselves to that sort of teaching and interpretation of the classics which will inspire in our students the correct use of language, the appreciation of good literature, independence of thinking and of judgment, wholesome intellectual curiosity, and last, but not least, a realization of what good taste is, as the Greeks understood it. To succeed, in any large measure, in such ideal teaching is obviously a herculean labor, but even partial success will certainly not be the result of any slavish employment of any one method, or by following literally any set program, or by the happy discovery of some new formula.

What we teachers need and must ever strive for are more knowledge and more enthusiasm. What we must do is, (1) improve our knowledge of what we are teaching by constant reading, study, and thought, and (2) by infectious enthusiasm, genuine devotion, and manifest belief in the value of what we are doing, inspire and influence our pupils.

My toast, then, is this: "Long live in our land such teaching and study of the classics in spirit and in letter!"

THE CLASSICS IN AN ADULT EDUCATION PROGRAM

A paper by Helen Wicand Cole, of Rollins College, Winter Park, Florida, read at the annual meeting of the American Classical League, June 30, 1937

In programs for adult education which are being suggested and arranged these days by museums, libraries, chautauquas, university extension offices, and the like, let us insist upon some place for the classics. Only a chosen few may sign up for them in each community. But remembering that the destruction of the Greek intellectual movement by political, moral, and social decay, as much as by the loss of military supremacy, was the cause of setting back the progress of the world for two thousand years, we, face to face with a similar danger, must do our utmost to preserve the precious seeds of culture.

One such small effort we are making in the town of Winter Park, Florida. During the "season," when so many people of varied interests who are now retired from active service throng to the land of sun and flowers, the climate is not enough to fill with interest the long sunny days. And not all

people want to spend their time at the bridge-table, or on the race-track, or on the shuffle-board floor. Here is a chance for a "college of leisure;" and Rollins College has seized this opportunity. Or shall we say that it has extended its service to include the adults in its vicinity, as well as the undergraduates?

Lectures in social problems, in history, in appreciation of art and of music, and in practical subjects are offered to all who will come. During the past season I have had the pleasure of conducting a conference group on "Our Literary Heritage." To be sure I must confess to you, colleagues in the field of the classics, that I made a compromise and included literature in its full sense. The discussions covered a wide field, with the cooperation of professors from other departments—French, Spanish, German, and English. The program included "The Greek Spirit in Poetry and Drama;" "Rome and Her Gifts to the World;" "The Man of the Renaissance;" "Goethe;" "Molière;" "The French Man of Letters;" "The Spanish Picaresque Novel;" "Edgar Allan Poe and His Conception of Poetry;" "Walt Whitman and His Influence;" "The Trend in Modern Biography."

Do you contend that I made too large a concession to other literatures? But we must remember that most of the world today agrees with old Montaigne's epigram, "No doubt both Greek and Latin are very great ornaments and of great use; but we buy them too dear." After all, twenty percent of the course was devoted to the classics.

Moreover, the result of the experiment was a call for more of the ancient classics the following year. "Why not," asked one listener, "give a course next year in Greek drama?" Another asked for one in Homer; and a third for one in Greek and Latin lyric poetry, with emphasis on their influence upon English verse. These requests and those for reading lists and suggestions for smaller discussion groups showed that the seed sown had germinated.

Realizing that the best way to present ancient authors is hand in hand with archaeology, I have planned for the coming winter a course on great men of letters as representatives of the periods in which they lived: Homer and the Mycenaean Age; the Hebrew Prophets and their Times; the Greek Dramatists and the Age of Pericles; Vergil and Augustan Rome; Cervantes and his Spain; Racine and the Grand Monarque; Shakespeare and Elizabethan England; Schiller and the German Spirit; Victor Hugo and the XIXth Century; the Modern Novel from Balzac to Galsworthy. Other departments are again cooperating in the course. But Greek and Latin receive attention in three lectures out of ten. In one more year the classical seed may bring forth more abundant harvest.

I relate my experience merely to encourage experiments elsewhere. They can be duplicated wherever there is a retired professor of the classics who is willing to share his rich heritage with adult minds eager to receive it. Many college graduates wish to continue some contact with things academic and intellectual. Enthusiasm for one's interest can create contagion, and books contribute to the best use of leisure. They provide largeness of outlook and variety of experience to perhaps otherwise drab and uninteresting days. In this respect the classics give, as nothing else does, breadth in small compass, glimpses into the amplitude of the world and into the greatness of the human soul. In them, as someone has testified, we momentarily become young again.

One of the elements of the downfall of Rome was a class with too much time on its hands. Leisure has always been a friend of education. Now education must more fully prove itself a friend of leisure. Bridge, the radio, and the cinema are not enough. Reading and the discussion of great literature under sympathetic guidance offer further opportunities for self-development.

The Latin *ludus*, "play," was the old Roman word for "school." The Greek word, *scholē*, from which our word

school comes, means "leisure." Here is our new challenge. Learning for the Greeks, who acquired a knowledge of Homer as we do of music-hall songs, was a part of the *joie de vivre*, as it was for the awakened spirits of the Renaissance. To them all study brought "mental delight in the restoration of a certain richness and freedom in art and speculation, which had been lost while ignorance and superstition had kept the mind's eye in blinders." Our new leisure should again serve to restore learning to its old place.

The utilitarian value of knowledge has been too long emphasized. Granted that fifteen hundred words suffice for the vocabulary of a modern business office, there are parts of life wherein the true, the beautiful, and the good open windows commanding a wider horizon. Our mechanistic age has been too much engrossed with "useful knowledge," too intent upon the "spirit of things." It is time for a new emphasis upon "things of the spirit." Through a serene study of art and history and biography and great literature we should try to restore sanity to a world gone mad. The duties of citizenship in a great republic take on new meaning for one who learns from Plato. We need in our civic life as well as in our individual lives the critical intelligence of Socrates and the balance of Aristotle.

The secret of the old Greeks in their best days was their marvellous faculty of keeping what was vital in their inheritance, yet of adapting that inheritance to new needs. That is the task which we have in hand. We classicists are the guardians of a unique inheritance. It is our duty to share it and to hand it on to others.

HOW CAN LATIN TEACHING DEVELOP DESIRABLE PERSONALITIES?

BY FRED S. DUNHAM
University of Michigan

A summary of a paper read at the annual meeting of the American Classical League, June 29, 1937.

Teachers of Latin have always been interested in their subject as a potential instrumentality for character development. Much has been said and written in recent years about character building, but there is no objective evidence that the schools of today with their improved organization and enriched curricula produce greater personalities than did those of a generation ago. We sometimes forget that the leaders of today are the products of an earlier system of schooling, and that the truth of the effectiveness of our present methods will not be known until the present generation comes of age.

If the schools are to assume more and more the responsibilities that were formerly provided for by the home, the church, and other social agencies, it is obvious that the teacher of Latin shares in the increased responsibility. Many values which were formerly postponed must be realized as far as possible early in the course. Qualities of character which were formerly cherished in well-organized homes must now be implanted and cultivated in the classroom. Our duty, as I see it, is to inaugurate and carry through some program whereby we may encourage and strengthen these desirable character traits.

In an experiment which the present writer made with self-rating personality growth charts, certain observations were significant:—

1. Awareness of the traits and increased understanding of their significance resulted in a general improvement in attitudes.
2. Participation in the class activities became general, and in the case of certain pupils was pronounced.
3. The pupils themselves raised the standard for the attainment of certain traits and the degree of dissatisfaction with failure perceptibly increased for the class as a whole.
4. The experience increased the pupils' appreciation of some of the values inherent in the study of Latin.

The personality ratings proved to be an objective device for detecting differences of pupil and teacher judgment, and so afforded a basis for clinical service. Conferences resulted in a more wholesome and intimate relationship between the pupil and the teacher. Inferiority complexes became apparent and the teacher was able to give encouragement.

The pupils developed a certain degree of distaste for tawdry and cheap personality behavior, a deeper regard for genuine qualities of character, and the habit of sincerity in making appraisal.

There is some evidence that the newly strengthened traits lasted after the use of the chart was discontinued.

HOW ONE TEACHER REFORMED HER CLASS PROGRAMS

BY MILDRED DEAN

Roosevelt High School, Washington, D. C.

"What do they mean by asking us to make the language 'function'? What do they mean by asking us to discard 'memorize-recite'?" she said to herself, and began her ninth grade class. She opened with the lesson assignment for the next day, which took fifteen minutes and elicited many questions from the pupils.

"That part of the lesson was certainly satisfactory," she said to herself, "plenty of questions from children about how it works, illustrations besides the ones in the book, parallels in English, all very nice."

Then she sent eleven pupils to the board with their homework papers to write down the five sentences, the four sets of verb forms, and some translated place phrases that were the prepared work for the day. The board work was practically perfect and not one question arose from the class during the twenty-five minutes consumed in writing and reading over for correction on homework papers. "Two minutes are left," she said to the class, "are there any questions?" Immediately there was one, about a myth previously discussed.

The sardonic self that stands aside and occasionally saves our souls for us in spite of ourselves, was laughing at her.

"Seventeen minutes when you and the class were actually working together, twenty-five minutes when there came to the class not one fresh idea or new effort to do something with what they had learned. Here is time utterly wasted; growing, active children held perfectly static by a dead program. What proof was there that half of those children had not copied all their work from the one that did understand, and that the fathers and mothers had not done the work for the other half?" She had to admit the possibility.

How to turn that twenty-five minutes into something positive, active, valuable—in short "functional"—that was the question. The points involved in the lesson were practice on the meaning and form of the imperfect tense and on common "place" constructions. One of her friends advised, "Put on the board before class a column of place phrases in Latin using many of the common nouns with which they are familiar: *In templo, ad oppido, e foro, ad aram*, etc. Call for pupils to write the English meaning beside each one on the board, then rub out the Latin and see if they can translate back correctly. Perhaps the next day a little test of five phrases from Latin to English and five from English to Latin will show whether the principles have really sunk in."

"But that leaves out the imperfect tense," the learner objected.

"Write the first two principal parts of three or four verbs of the first and second conjugations on the board. Have some pupil show the foundation stone by cutting off the 're' and underscoring the present stem. Start the ball rolling by asking for the meaning of *vocabat, meres, merebamus*, etc. Then ask the pupils to make a Latin word and call on one of the pupils to translate it. Steer them always towards the understanding of the imperfect tense as meaning continued or repeated ac-

tion. Emphasize, 'We used always to carry,' 'He was in the midst of calling,' 'we were deserving.' We have to remember that the name 'imperfect' conveys to the pupils an entirely erroneous impression. They have learned the word at home with a very definite meaning and sometimes with an emotional 'halo' that makes it doubly difficult for us to give it a technical meaning. But classes can quickly learn that 'ba' tells them the action kept on happening. The word 'imperfect' does not help in the understanding till much later."

A Latin class ruled by this idea of making Latin work is so much more live and happy a place than one where lessons are "heard." The children love to do things with what they have learned, and the knowledge that they are going to have a chance in class to exercise their wits and to do something based on their home work stimulates them to some real thought about their next day's work. They know that if they are to use it they must understand it.

Some Test Questions for the Teacher

1. Does this way of reviewing (or drilling) give my pupils a chance to use what they have learned, or is it merely repeating and reporting?
2. What special point is here upon which I can give them practice with changed words and in different connections, so this one point will be clear and well driven home?
3. Am I working with the pupils from Latin to English and from English to Latin, eliminating intermediate grammar terms and names that complicate the transfer?

HAVE YOU TRIED THIS?

Turning Your Classical Club into a Chapter of the Junior Classical League

A great many Latin clubs are enthusiastically joining the Junior Classical League, since it gives them a feeling of belonging to a national organization. There are no dues in the Junior Classical League, and there is an initial fee of only thirty cents, for which the pupil receives a pin and a membership card signed by the President and Secretary-Treasurer of the American Classical League.

The American Classical League still feels that the local organization and activities should express the needs of the local groups. However, it feels that such groups may wish to get in touch with similar groups over the country. For this purpose, a mimeographed list of the teachers in charge of such groups, and the schools where they are, is now being sent to new groups as they join. This list is also being sent to those who joined before this sheet of names was prepared. Requests have come in for a small poster to be put on the bulletin board, which will announce to the school the purpose and aims in general of the national organization. This poster is now available to groups which write for it.

It is impossible for the American Classical League to foster activities on a national scale, but it suggests that groups in a state may wish to conduct an annual state meeting. Delegates could be sent from the individual units to a state meeting where speeches could be made, or papers read and round table discussions conducted. Plays, pageants, Latin contests, and social affairs could also be included. The state officers and headquarters could be worked out by these groups, and any activities of state significance could be fostered to aid interest in the Classics.—D.P.L.

A CORRECTION

Through a regrettable oversight, in the list of Service Bureau material in THE CLASSICAL OUTLOOK for November, the name of the author of "The Haunted House" was omitted. Miss Maude C. Gay of the Bloomfield (New Jersey) High School is the author. The play is in three scenes and is an adaptation of Pliny's Letter VII, 27. It is mimeograph 555 and sells for 10 cents.

A VERSE WRITING CONTEST

Readers of THE CLASSICAL OUTLOOK may have observed that almost every issue has contained some verse, Latin or English or both. The editor is a great lover of poetry herself, and feels that it should form a very real part of modern life. Unfortunately the space of THE CLASSICAL OUTLOOK is so restricted that only a very small percentage of the poems submitted can possibly be published. As a result, the editorial board voted early last year to close the pages of THE CLASSICAL OUTLOOK entirely to work done by high school or college students. In some cases this has worked an injustice upon talented students. Accordingly, it is proposed this year to conduct a verse-writing contest exclusively for students of Latin or Greek in high schools and colleges. As no money is available for prizes, the reward must be merely publication. Manuscripts must be typewritten, on one side of the paper only. They must bear the name of the student, of his high school or college, and of his Latin or Greek teacher. The verse may be in English, Latin, or Greek; but the theme must be drawn from classical literature or classical antiquity, in the broadest sense of the term. No manuscripts will be returned; and the winning verses are to become the property of the American Classical League. Two poems will be published in THE CLASSICAL OUTLOOK—that judged best in the high school division, and that judged best in the college division. The decision of the editorial board of THE CLASSICAL OUTLOOK shall be final. Manuscripts will be received at any time up to April 1, 1938.—L. B. L.

A NOTE FROM MISS SABIN

Emeritus Professor Frances E. Sabin, founder of the Service Bureau for Classical Teachers and of LATIN NOTES, predecessor to THE CLASSICAL OUTLOOK, maintains her interest in things classical. A recent note from her reads: "The other evening I attended the pre-election rally for La Guardia. At the door I was given several pamphlets, among which I at once noted that the seal of the Progressive Party is Mercury's wings attached to what is called 'The Flying Wheel,' or 'The Winged Wheel—the classic symbol of progress.' The voter is urged to look for this design on his ballot. You will agree with me, then, that everybody should know the myths of Greece and Rome in order to vote intelligently!"

BOOK NOTES

Hellas and Rome: The Civilization of Classical Antiquity.

Edited by H. Th. Bossert and W. Zschietzschmann. E. Weyhe, 794 Lexington Ave., New York. \$2.75.

A collection of 575 plates of actual objects illustrating the life both public and private of ancient Greece and Rome. Brief comments accompany the pictures and different phases of ancient life. Excellent for supplementing the study of the languages.—D.P.L.

Pompeii. By R. C. Carrington. Oxford University Press, New York. \$4.00.

A small, compact discussion of Pompeii and incidentally Herculaneum. It interprets the ruins to illuminate the life of the day. Adequately illustrated, and accompanied by bibliographies and an itinerary for those who wish to use it as a guide at the sites. Since Mau-Kelsey's *Pompeii* has long been out of print, this book should be welcome especially to libraries as a reference source.—D.P.L.

Ancient Rome as Revealed by Recent Discoveries. By A. W. Van Buren. London: Lovat Dickson. Pp. 200, 9 plates, 6s net.

A most attractive little book by an unquestioned authority. Sets forth in very readable form the newest discoveries in the city of Rome, and enough background material for

the understanding of those discoveries. The layman will enjoy reading the book, the student of archaeology will welcome it as a synthesis of recent finds, and to the high school teacher it will prove a treasure trove of enrichment material. Invaluable for an understanding of Rome as it is today. Well bound, with clear type and good photographs and plans.—L.B.L.

Marcus Agrippa. By F. A. Wright. Pp. 268. New York: E. P. Dutton & Co. \$2.50.

A thoughtful and well-written biography of the famous associate of the Emperor Augustus. Not heavy or technical, but written for the modern reader interested in biography. Illustrated with photographs of statues and of scenes in the Roman empire.—L.B.L.

Augustus. By John Buchan. Boston: Houghton Mifflin Co., 1937. Pp. 379, 4 plates. \$4.50.

A magnificently appointed biography of the first Roman emperor, by the distinguished writer-statesman of Canada. A good book for any thoughtful reader, and a good reference work for the school library.—L.B.L.

Legamus, Liberi. By Sister Mary Immaculate, S.N.D., M.A. Toledo, Ohio: Supt. of Catholic Schools, 807 Superior St. 1937. Pp. 155. 50c plus postage.

In this little book Sister Mary Immaculate has carried further the noteworthy work which she began in *Latin for the Six-Year-Old American Child* and *Aural-Oral Latin for the Second Grade*. One can well believe that the author's small charges enjoy their Latin thoroughly, when one looks within the pages of this most fascinating little reader. In primer style, with large type, it presents brief paragraphs about child life in the home and in school; stories about this country and about foreign lands; playlets and dialogues; letters; fables; Bible stories and bits of church symbolism and ritual; carols, songs, games, rhythm plays; completion and multiple choice exercises; a vocabulary; and a list of proper names. Included in the book is the version of *Tres Ursi* which was given with much success as a marionette playlet last spring at St. Mary's Academy, Denver. As is usual with such readers, the vocabulary ranges from classical Latin through mediaeval and church Latin to coined expressions such as *telephonium*. Although written avowedly for Catholic schools, and for small children, yet the book could well be excerpted for use in any public junior high school or classical club.—L.B.L.

The World of Hesiod: A Study of the Greek Middle Ages. By Andrew Robert Burn. New York: E. P. Dutton & Co., 1937. Pp. xv+263. \$3.50.

A careful scrutiny of society in the period from 900 to 700 B.C. in Greek lands. Discusses Mycenaean influence on the life of that age; early religion and magic; law; the family; political geography; dialects; trade; the alphabet; the army; shipbuilding. The book is in effect a continuation of the same writer's *Minoans, Philistines, and Greeks*.—L.B.L.

Coinage and Currency in Roman Britain. By C. H. V. Sutherland. New York: Oxford University Press, 1937. Pp. xii+184. 14 plates. \$3.50.

A chronological study of the coins of Britain. Discussions on methods of dating, the imitation of Roman coins, the economic causes of unorthodox coins, etc.—L.B.L.

A. Gellii Noctium Atticarum Liber I. By Hazel Marie Hornsby. New York: Longmans Green & Co., 1936. Pp. lxvi+227. \$3.75.

A clear edition of the text, with a good introduction, notes, and indexes.—L.B.L.

Selected Letters of Pliny. By Hubert McNeill Poteat. New York: D. C. Heath & Co., 1937. Pp. 224. \$1.48.

A new edition of the letters, for college students. The book is compiled with the avowed intention of arousing and holding the interest of the modern American college student, and accordingly dispenses with too profound comments and citations of parallels. The notes are at the bottom of the pages,

and are brief. The introductory life of Pliny occupies little more than a page. Throughout, the commentary is fresh and interesting.

Doctoral Dissertations Accepted by American Universities: 1936-1937. By Donald B. Gilchrist. New York: The H. W. Wilson Co., 950-72 University Ave. Pp. 105. Paper. \$2.00.

The dissertations are listed under seven heads: Philosophy, Religion, Earth Sciences, Biological Sciences, Social Sciences, Literature, Art. Analytical and comparative tabulations. A very useful publication for research workers.—L.B.L.

NEWS AND ANNOUNCEMENTS

Members of the American Classical League will be interested to learn that Professor B. L. Ullman's very striking paper, "Streamlined Latin," which was a feature of the meeting at Detroit, appeared in *SCHOOL AND SOCIETY* XLVI, 626 (Nov. 13, 1937).

The Ohio Classical Conference held its sixteenth annual meeting Oct. 28, 29, and 30, in Youngstown, Ohio. Literary, archaeological, and pedagogical subjects were treated in the papers, and pupils of the Chaney High School presented *Iphigenia Among the Taurians*.

A new Augustan playlet will appear in the December issue of *AUXILIUM LATINUM*. It is *Prodigium*, by Lillian B. Lawler. It is in simple Latin, and deals with the boyhood of Augustus. Copies of the December issue may be secured for 20c each from Dr. A. E. Warsley, Box 54, Station "S," Brooklyn, N. Y. Reprints of the play alone are 4c each, if five or more are ordered.

"Old Latin in New Bottles," a paper by Professor Charles E. Little, read at the annual meeting of the American Classical League last June, has been published in *The Peabody Reflector and Alumni News*, August, 1937, pages 293-4. The magazine is a publication of the George Peabody College for Teachers, Nashville, Tenn.

Professor R. H. Tanner, Secretary-Treasurer of the American Classical League, has donated to the League a fine collection of classical periodicals, and cases in which to keep them. Perhaps other members of the League may have old numbers of such periodicals, which they no longer use. Gifts of this sort, whether the periodicals are in sets or are odd numbers, would be greatly appreciated.

Italy has made a film dealing with the African campaign of P. Cornelius Scipio Africanus. Stills of this film are in the Feb. 8, 1937, number of *LIFE*.

Miss M. Florence Driscoll of the Graveraet High School, Marquette, Michigan, sends out four times during the school year an interesting bulletin to the Latin teachers of District Seven of the Michigan Education Association. It is filled with help and news for these teachers.

The League again calls your attention to its new folder, "The Value of the Classics Today" issued in April 1937. It is a timely thing to put in the hands of pupils, parents, educators, townspeople etc. Among the contributors are J. Edgar Hoover, Albert Einstein, C. A. Dykstra, John L. Lewis, and Ignace Jan Paderewski. Price 2 cents each, postage prepaid in lots of ten or more.

Sister M. Lilliana Owens, S. L., of St. Mary's Academy, Denver, has presented to the American Classical League a photograph of the cast (both animate and inanimate!) of *Tres Ursi*, a puppet play produced in Latin by primary and intermediate pupils of the academy. On the same program were nursery rhymes sung in Latin. The very successful work in Latin for small children which is being done at St. Mary's is in the hands of Sister M. Ancilla Cole, S. L.

For some time Service Bureau Supplement 42, "The Adoration of the Magi—a Liturgical Drama in Latin," has been out of print. Fortunately, it is now available from the History Reference Council, 10 Longfellow Park, Cambridge, Mass.,

for 10 cents, a special price. In addition the Council has a twelve-page supplement giving the first modern transcription of the music which is an integral part of the play. This supplement costs only 30 cents.

The program of the summer session of the American School of Classical Studies in Athens, June 29 to Aug. 5, 1938, will be distinctly different from that offered in preceding years. It will be intended for those who have already spent some time in Greece. About two weeks of the session will be spent in Athens and Attica, and the rest of the time will be occupied by trips to some of the Aegean Islands (including Delos and Crete), the Ionian Islands, Dodona, and Delphi. Following the summer session it is expected that another cruise of the Aegean Islands will be offered. This cruise will include Rhodes, Cos, Patmos, Cyprus, and possibly Troy and other classical sites along the coast of Asia Minor. Further particulars may be obtained from the Director, Professor Louis E. Lord, 272 Oak St., Oberlin, Ohio.

J. C. Robertson has announced a new edition, revised and enlarged, of his "Latin Songs New and Old." Five new songs have been added, among them Latin versions of "The First Noel," "God Rest You Merry, Gentlemen," and "While Shepherds Watched Their Flocks." The book may be obtained for 40c from the American Classical League, or from the University of Toronto Press, Toronto.

The Thrift Press, Ithaca, N. Y., has put out a book of Latin songs, "Carmina Latina," which sells for 10c. It contains Latin versions of twenty-eight well-known songs, and fifteen rounds, all with music. Selections range from "The Star-Spangled Banner" to a Horatian ode, from "My Bonnie Lies Over the Ocean" to "Silent Night."

"A Compact Latin Vocabulary" of 2000 words, plus a summary of the regular declensions and conjugations, may be obtained from the Thrift Press, Ithaca, N. Y., for 5c. The same publishing house sells "A Compact Latin Grammar" for 5c, on a folding sheet twenty-one inches long and five and three-quarter inches wide.

The Italian Tourist Bureau, 626 Fifth Ave., New York City, sends free upon request two illustrated booklets, one on Rome and one on Taormina. High school Latin teachers would find them very useful for bulletin boards or for scrapbooks.

The St. Albans Press at St. Albans School, Washington, D. C., announces that attractive Christmas cards in Latin are now ready. Prices may be obtained from the Press.

Since over a year ago, several changes and additions to the lists of teachers who are chairmen for the League in the different states have been made. Miss Sallie Lovelace, Jefferson Senior High School, Roanoke, Va., has become chairman of that state. Miss Harriet Echternach, Township High School, Sterling, Ill., takes the place of Miss Brubaker, who has resigned from the chairmanship of the State of Illinois. Miss Eleanor H. Wilson, 308 Superior St., Antigo, Wis., has consented to serve as the chairman for the state of Wisconsin. The chairmen have continued to render helpful service to the League in keeping it apprised of what is going on in the different states.—D.P.L.

An article by Miss Louise A. Steiner, entitled "Is Latin a Dead Language, As So Often Thought?" appeared in the *Wisconsin Journal of Education* for October, 1936. If other Latin teachers would send contributions of the same sort to their local educational periodicals, many popular misconceptions as to the educational value of Latin might be dispelled. Help the American Classical League in its campaign of enlightenment!

AMERICAN CLASSICAL LEAGUE SERVICE BUREAU

DOROTHY PARK LATTA, *Director*

The American Classical League Service Bureau has for sale

the following new material. Numbering is continued from the November issue. Complete catalogue available, 20 cents post-paid. Please order by number.

557. Suggestions for a Program on February 22. 10c

558. A List of Sixteen Successful Projects for the Caesar Class. By Elizabeth C. Smith. 5c

559. A List of Twelve Successful Projects for the Vergil Class. By Elizabeth C. Smith. 5c

The following material previously published is also available from the Service Bureau:

Material for Christmas

160. Christmas and the Roman Saturnalia. 10c

163. Some Paragraphs about Christmas Written in Easy Latin. 10c

236. More about the Saturnalia. 10c

294. Officium Stellae—a liturgical play suitable for presentation at Christmas. 10c

297. Bibliography of Articles Helpful in Preparing Entertainments for Christmas. 5c

382. Saturnalia—a Latin play. 10c

388. The Origin of the Roman Saturnalia. 10c

465. Suggestions for a Christmas Program by the Latin Department. 10c

466. A Roman and an American Christmas Compared—a play in two acts. 10c

478. Suggestions for Latin Christmas Cards. 5c

Material on Roman Life

285. How a Roman Spent His Day: A short bibliography for a Latin Club. 10c

Supplement 52. Page References for Topics Dealing with Roman Private Life. 15c

Supplement 35. Features of Greek and Roman Life as Described in a High School Publication. 10c

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, AND MARCH 3, 1933 OF THE CLASSICAL OUTLOOK, published eight times a year at New York, N. Y., for Oct. 1, 1937.

State of New York)
County of New York) ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Lillian B. Lawler, who, having been duly sworn according to law, deposes and says that she is the Editor of the Classical Outlook and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, American Classical League, New York University, Washington Square, New York City; Editor, Lillian B. Lawler, Hunter College, New York City; Managing Editor, Dorothy Park Latta, New York University, Washington Square, New York City; Business Manager, Dorothy Park Latta, New York University, Washington Square, New York City.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Owner: American Classical League, New York University, Washington Square, New York, N. Y. Names of Officers: B. L. Ullman, President, University of Chicago, Chicago, Ill.; Rollin H. Tanner, Sec'y-Treas., New York University, Washington Square, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

LILLIAN B. LAWLER

(Signature of editor.)

Sworn to and subscribed before me this 16th day of September, 1937.

[SEAL]

W. K. ACKERMAN

(My commission expires March 30, 1938.)